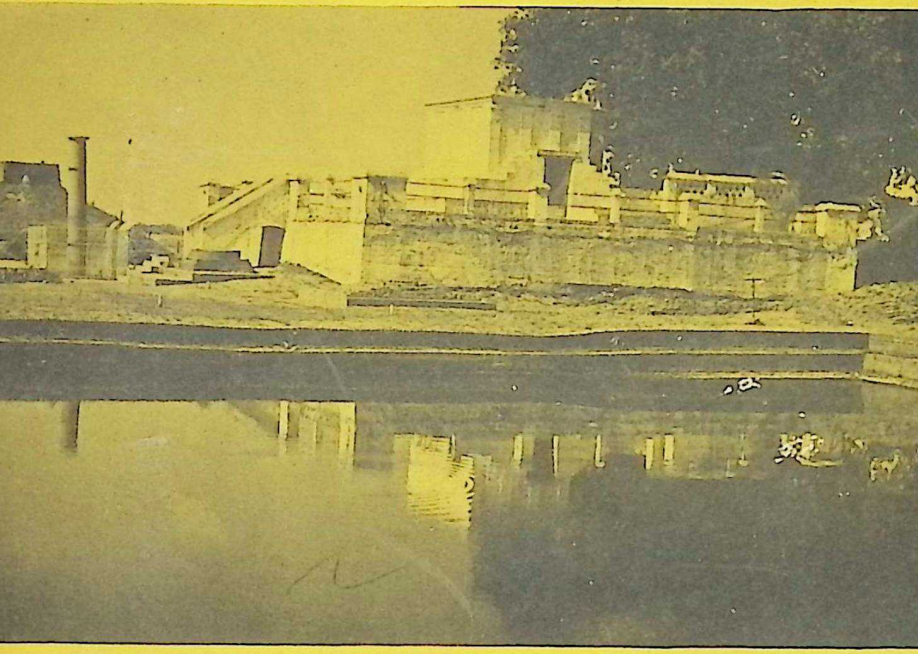
LUMBINI

DEVELOPMENT PROJECT



LUMBINI
THE BIRTH PLACE OF BUDDHA

NEPAL
1983

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LUMBINI DEVELOPMENT PROJECT

His Majesty's Government
THE LUMBINI DEVELOPMENT COMMITTEE
Tripureswar-Teku
Kathmandu 7101
Nepal
1983

294.30
NEP

MESSAGE FROM HIS MAJESTY KING BIRENDRA BIR BIKRAM SHAH DEV ON THE OCCASION OF THE 2527th BIRTH ANNIVERSARY OF LORD BUDDHA

MAY 26, 1983

I am happy to hear that the 2527th anniversary of Lord Buddha is being celebrated this year by organising a number of programmes as usual.

The land that saw the nativity of Lord Buddha is also a land known for piety and sublime peace. Indeed, it is an extension of the same concept that manifests itself in the proposal of Nepal as a Zone of Peace. Under a Master Plan for the development of Lumbini, we have, over the last few years, created some basic infrastructures with our own toil and resources. Lumbini now enjoys the facilities of a few guest-houses, electricity, drinking water, drainage, a black-topped road linking with the national highway and an airport. We have also planted thousands of tree-saplings. In this way, we have been effortful to develop Lumbini as a sacred garden for pilgrims, tourists, historians and archaeologists from around the globe. In our view, the time has come to seek and mobilise international support and build further by making proper use of these resources. In this way we will be able to pay lasting tribute to Siddhartha Gautama, the Prince of Peace. May this day inspire us all to seek peace and welfare for the whole of humanity.

Jai Nepal !

Courtesy:- I.D.

His Majesty King Birendra Bir Bikram Shah Dev.

294.356
N351 1

FOREWORD*

LUMBINI, THE BIRTHPLACE OF BUDDHA, is a sacred place for Buddhists all over the world and stands on an equal footing with the holy places sacred to other world religions. When I visited Lumbini in April 1967, I was struck by its isolation and its comparative inacessibility to ordinary pilgrims and tourists. In spite of this, however, thousands of pilgrims visit Lumbini every year out of reverence to the high spritual and moral values that Buddha preached as a basis for achieving both inner tranquility and tolerance and compassion to one's fellow men.

Prince Siddhartha was born here at Lumbini in 623 B.C. He attained enlightenment at the age of thirty-five and became Buddha (the enlightened one). Buddha was a human being endowed with deep wisdom, boundless compassion and devotion to the service of humanity. At no time in history has the message of Buddha been more relevant than it is today.

Since early 1968, various phases of development work has been carried out both by the Government of Nepal and by United Nations Organizations and the project has now reached a stage where financing from voluntary contributions will be needed before it can become a pilgrimage centre with adequate facilities for pilgrims and tourists. In this connexion I would like to express my personal appreciation to the Government of Nepal for the initiatives they have already taken. May I also express my sincere hope that both interested Governments and private groups will make generous contribution in cash or in kind to help in the implementation of what I consider to be a most worthy project ?

Sd. U Thant

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* *Lumbini, The Birthplace of Buddha.* United Nations Committee for the Development of Lumbini, New York, 1970.

Photo Credit:
United Nations

His late Majesty King Mahendra with Secretary General Late U Thant at the Royal Palace on 13 April 1967, when they discussed Lumbini.

FOREWORD*

LUMBINI, BIRTHPLACE OF THE BUDDHA, is sacred to all Buddhists. Despite its isolation and comparative inacessibility, thousands of pilgrims visit this holy place every year out of reverence of the Buddha.

Since early 1968, the Government of Nepal and United Nations Organizations have taken steps to develop Lumbini into an appropriate centre with adequate facilities for pilgrims and tourists.

Through the efforts of the Government of Nepal and with financial assistance from the United Nations Development Programme, a Master Plan has been completed by the Japanese architect, Kenzo Tange. However, a point has now been reached where supplementary voluntary contributions are necessary to make these plans a reality. It is my hope, therefore, that governments, private institutions and individuals will make generous contributions towards this most worthy undertaking.

Sd. Kurt Waldheim
Secretary-General

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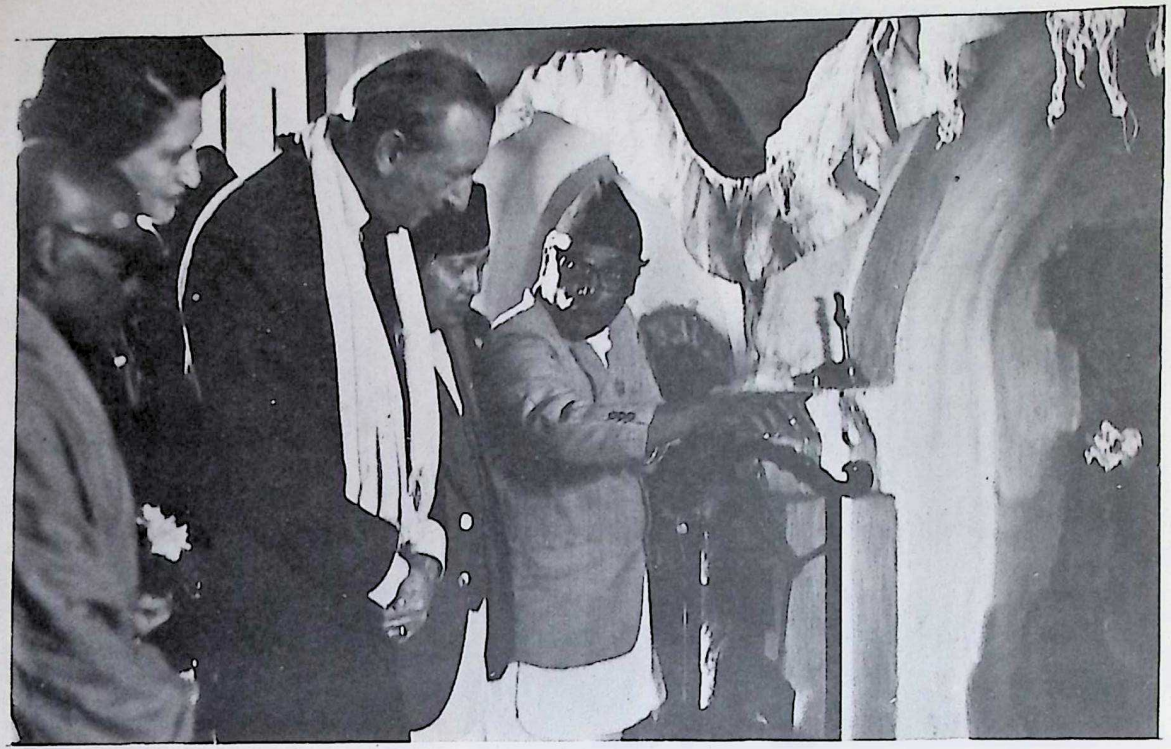
* *Lumbini, The Birthplace of Buddha*, United Nations, New York, 1979.



Former United Nations Secretary-General and Madam Kurt Waldheim offering prayer at Maya Devi Temple.

TEXT OF THE RUMMINEDEI (LUMBINI) EDICT

१. देवान पियन पियदसिन लाजिन बीसतिवसाभिसितेन
२. अतन आगाच महीयिते हिद बुधे जाते सक्यमुनीति
३. सिला विगडभीचा कालापित सिलाथभे च उसपापिते
४. हिद भगवं जातेति लुंमिनिगामे उबलिके कटे
५. अठभायिय च

Devanagari - Script [1]

1. Devānapiyana Piyadasinina lājina Vīsativāsbhisitena
2. atana āgācha mahiyate hida Budhe jate Śakyamunīti
3. silāvigadabhīcha kālāpita silathabhe cha usapāpite
4. hida Bhagavam jāte ti Lumminigāme ubalike kaṭe
5. athabhāgiya cha

(Roman Script)

Translation

Twenty years after his coronation, King Priyadarśī Beloved of Gods, visited this spot in person and offered worship at this place, because the Buddha, the Sage of the Śākyas, was born here. He caused to be built a stone wall around the place and also erected this stone pillar to commemorate his visit. Because the Lord Buddha was born here, he made the village of Lumbini free from taxes and subject to pay only one-eighth of the produce as land revenue instead of the usual rate. 2

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1. Rajbali Pandey, *Historical and Literary Inscriptions* (Varanasi: Chowkhamba Sanskrit Series, (1962) p. 39.
2. D.C. Sircar, *Inscription of Asoka.* (Publication Division, 1967) p. 69.

Ashokan Pillar Inscription, recording that it was in Lumbini where Lord Buddha was born (c 249 B.C.).

Nativity scene of Lord Buddha enshrined in the Maya Devi Temple in Lumbini.

INTRODUCTION

Lumbini is a sacred place for Buddhists all over the world. It was here that the Shakya prince, Siddartha Gautama, the Buddha, was born in 623 B.C. The place lies 19 kilometres west of Siddharthanagar (Bhairahawa) in the Rupandehi district of the Lumbini Zone in the Kingdom of Nepal. Legends maintain that in those days Lumbini was a lovely garden full of green, shady and mellow *sal* groves. This garden and its tranquil environs were under the common ownership of the Shakyas and the Kolias. On the way to her maternal home in Devadaha, Queen Mayadevi gave birth to Prince Siddhartha Gautama on the full moon day of the sixth month of the lunar calendra, i.e. *Baishakh Poornima*, in 623 B.C.

Emperor Ashoka Maurya visited this sacred birth place of Buddha in 249 B.C. In commemoration of his visit, he erected a stone monolith. The inscription on the pillar at once testified not only to the position of the Lumbini Garden, but also to the birthplace of the Buddha. The inscription reads as follows:

> When King Devanampriya Priyadarsin had been anointed twenty years he himself came and worshipped this spot, because Buddha Shakyamuni was born here.

According to early Chinese pilgrims, Fa-hien (403 A.D.) and Hiuan-tsang (636 A.D.) who visited Kapilvastu and the Lumbini Garden, the whole region was situated among the ruins of numerous stupas, monasteries, and palaces. Hiuan-tsang saw the Ashokan pillar already split into two by *lightning*. It was only in 1896 that Dr. Alois Anton Fuhrer, a German archaeologist, discovered the great monolith while wandering about the foothills of Churia range.

For decades the sacred place remained neglected. In 1956, on the occasion of the Fourth World Buddhist Conference, late King Mahendra donated several hundred thousand rupees for the development of Lumbini. The development of the area may be said to have started since then. In February 1956, the late King visited Lumbini personally and made it clear that HM's Government would make every effort to keep alive the name and ideals of the Buddha's sacred places.

In the course of his visit to Nepal in April 1967, U Thant the then U.N. Secretary-General, made the Lumbini Development Project an international proposition. "Lumbini, the birthplace of the Buddha, is a sacred place of pilgrimage for the Buddhists all over the world", he said. In 1970, on behalf of the Committee for the Development of Lumbini (New York), he issued a world-wide call for the co-operation, when he said:

> Since early 1968, various phases of development work have been carried out both by the Government of Nepal and by United Nations Organizations and the project has now reached a stage where financing from voluntary contribution will be needed before it can become a pilgrimage center with adequate facilities for pilgrims and tourists. In this connexion I would like also to express my personal appreciation to the Government of Nepal for the initiatives they have already taken. May I also express my sincere hope that both interested Governments and individuals and private groups will make generous contributions in cash and in kind to help in the implementation of what I consider to be a most worthy project ?

For the speedy materialization of the Lumbini Development Project, His Majesty King Birendra Bir Bikram Shah Dev has shown keen and continuous interest. This is obvious from his occasional statements, directives, and grants. In consonance with the ideals of the Buddha whom he described as *"the Prince of Peace"*, King Birendra has proposed that Nepal be declared a zone of peace. In July 1975 in his Royal Address to the 26th Session of the Rastriya Panchayat, King Birendra made it quite clear that *"the development of internationally renowned Lumbini will be undertaken according to the Master Plan"*. HMG has formed a new Lumbini Development Committee, a functional body to expedite the development project.

In a message to the Fourth Asian Buddhist Conference for Peace, King Birendra reiterated, "I feel that the time has come when every resource, contribution or donation, be it personal, social or national, should be spent in rebuilding the sacred place of Lumbini which gave birth to the Buddha. It has been our earnest effort to secure, maintain and perpetuate peace in this land which gave the world the Buddha and the gospel of peace".

THE TEACHINGS OF THE BUDDHA

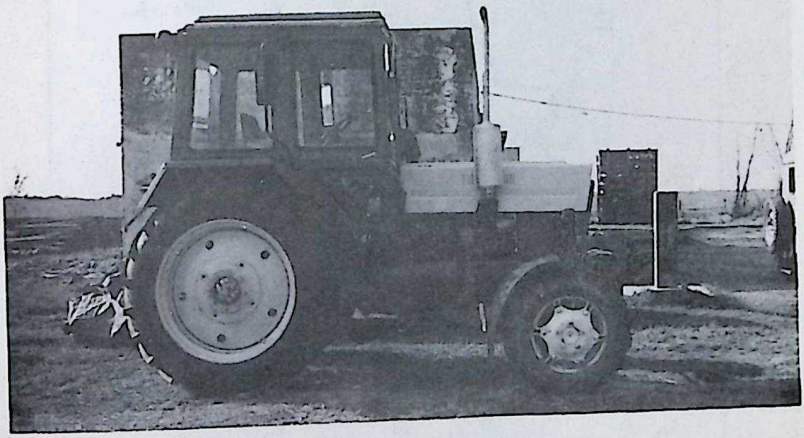
The Buddha then spoke of four places, made sacred by HIS association, which faithful followers should visit with reverence and awe. They are:

1. The Birth-place of the Buddha,
2. The place where the Buddha attained Enlightenment,
3. The place where the Buddha established the Incomparable Wheel of Truth (Dhammacakka),

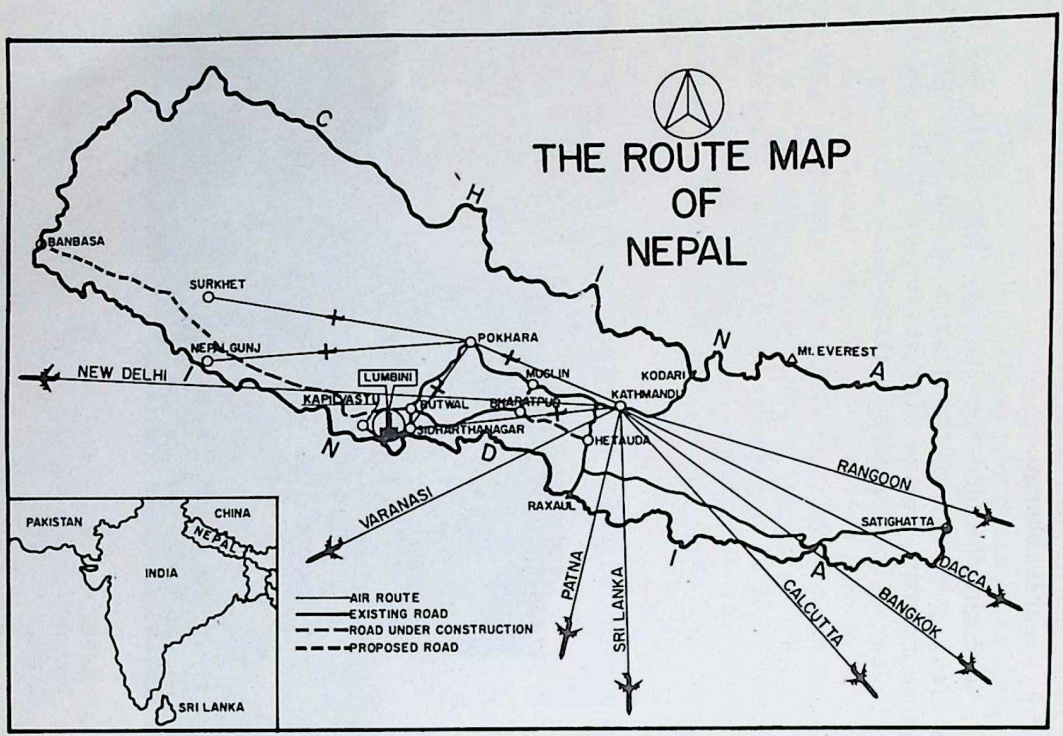
and

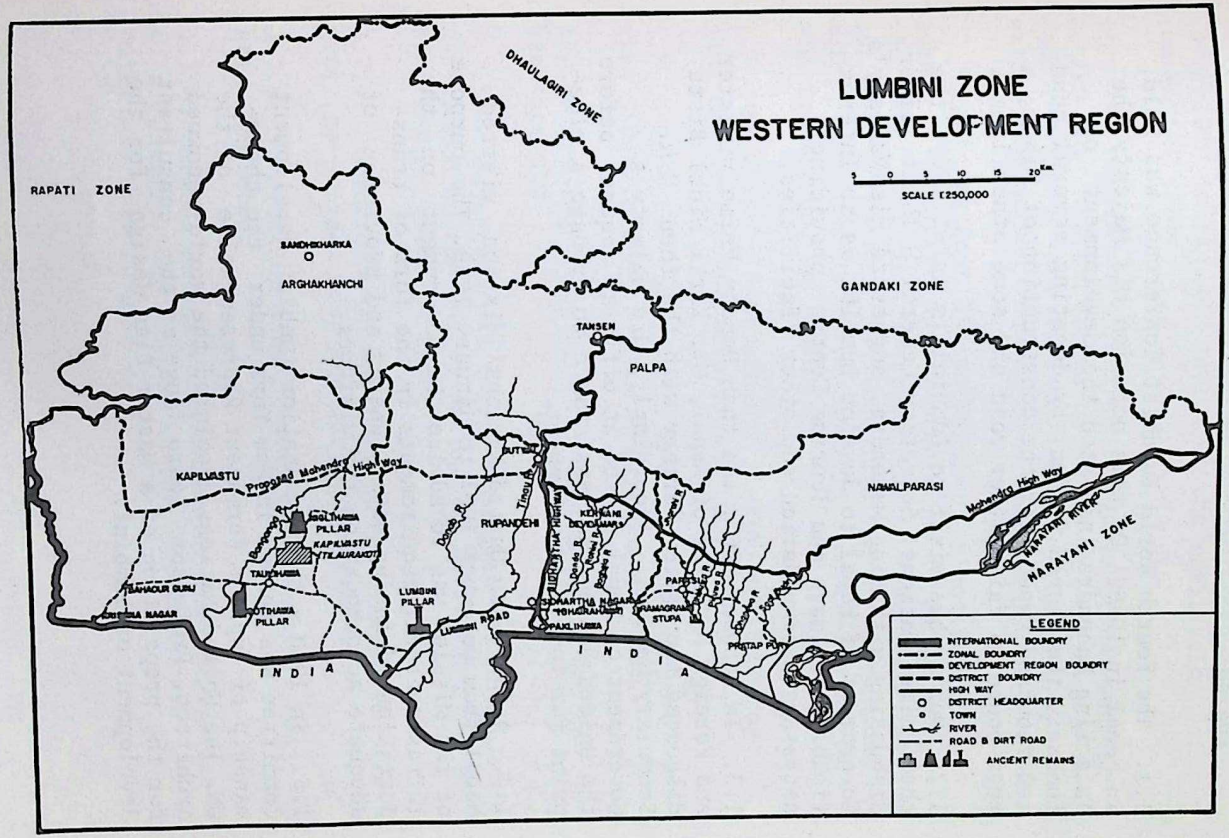
4. The place where the Buddha attained parinibbana.

"And they" added the Buddha, "who shall die with a believing heart, in the course of their pilgrimage, will be reborn, on the dissolution of their body after death, in a heavenly state".



BELARUS MTZ 82 Tractor presented by Soviet Buddhists Association for the use in the Lumbini Development Project in 1982.


THE ROUTE MAP
OF
NEPAL
BANBASA
SURKHET
NEPALGUNJ
NEW DELHI
POKHARA
LUMBINI
KAPILVASTU
BUTWAL
BHARATPUR
SIDHARTHANAGAR
MUGLIN
KODARI
KATHMANDU
HETAUDA
RAXAUL
VARANASI
PATNA
SRI LANKA
CALCUTTA
BANGKOK
DACCA
SATIGHATTA
RANGOON
Mt. EVEREST
PAKISTAN
CHINA
NEPAL
INDIA
SRI LANKA
AIR ROUTE
EXISTING ROAD
ROAD UNDER CONSTRUCTION
PROPOSED ROAD


LUMBINI ZONE
WESTERN DEVELOPMENT REGION
SCALE 1:250,000
DHAULAGIRI ZONE
RAPATI ZONE
GANDAKI ZONE
NAWALPARASI
NARAYANI ZONE
BANDHEDHARKA
ARGHAKHANCHI
TANSEN
PALPA
KAPILVASTU
Proposed Mahendra High Way
Mahendra High Way
BUTWAL
RUPANDEHI
KENDANI DEVDUMMAI
TAULIHAWA
KAPILVASTU TILAURAKOT
GOTIHAWA PILLAR
TAMAUR GURU
KRISHNA NAGAR
GOTIHAWA PILLAR
LUMBINI PILLAR
LUMBINI ROAD
SIDDHARTHA NAGAR
TRIMURTIDHUNGA
PAKLIHAWA
RAMAGRAM STUPA
PARASHI
PRATAP PUR
INDIA
INDIA
LEGEND
INTERNATIONAL BOUNDRY
ZONAL BOUNDRY
DEVELOPMENT REGION BOUNDRY
DISTRICT BOUNDRY
HIGH WAY
DISTRICT HEADQUARTER
TOWN
RIVER
ROAD & DIRT ROAD
ANCIENT REMAINS

BRIEF HISTORY

1.1. The Fourth World Buddhist Conference was held in Nepal in 1956. On this occasion His Majesty the late King Mahendra initiated the development of Lumbini, the Sacred Garden, by donating several hundred thousand rupees for the construction of Vihar, a rest house, a fairweather road and some other items.

1.2. During his visit to Lumbini in April 1967, the then United Nations' Secretary General U Thant, after discussing with King Mahendra, suggested His Majesty's Government of Nepal to develop Lumbini as an International Pilgrimage and Tourism Centre providing necessary accommodation and other facilities.

1.3. In October 1967, the then Deputy Prime Minister and Foreign Minister of Nepal, Mr. Kirti Nidhi Bista discussed the matter further with the then U.N. Secretary General. Accordingly, His Majesty's Government of Nepal placed an official request before the United Nations for assistance to prepare a blueprint for Lumbini Development.

1.4. A three-man United Nations' Mission visited Nepal from December 1967 to January 1968. The purpose of the Mission was to advise the Government on the infrastructural requirements in the form of transportation, drinking water, energy and provision of adequate accommodation for visitors.

1.5. In 1970 a thirteen-nation Lumbini Development Committee was formed in New York under the chairmanship of Nepal's Permanent Representative of the UN. The United Nations appointed the world-renowned architect, Professor Kenzo Tange as the consultant for the preparation of a Master Plan design for the development of Lumbini.

An advisory Panel of the same thirteen nations was formed to aid and advise on the realisation of the Master Plan.

1.6. The preliminary outline design and final outline design had been submitted to the UN and approved with some changes by the Advisory Panel at the meeting held in Kathmandu from 21 to 25 March 1972.

Phase II work of the Master Plan consisting mainly of engineering investigations to facilitate the consultant to prepare the Master Plan design was carried out by HMG, and investigation of underground water, soil and drainage conditions carried out by Nippon Koei Co. of Japan.

1.7. His Majesty's Government started constructing some of the infrastructures with its own fund.

1.7.1. Construction of 18.2 km. road linking Lumbini with Siddharthanagar (Bhairahawa) was started.

1.7.2. Pre-requisite work for land acquisition had been started.

1.7.3. A tube-well was constructed with the financial assistance of the United Nations to solve the problem of drinking water at Lumbini.

1.7.4. Electric power was temporarily distributed all over the project area and its surroundings.

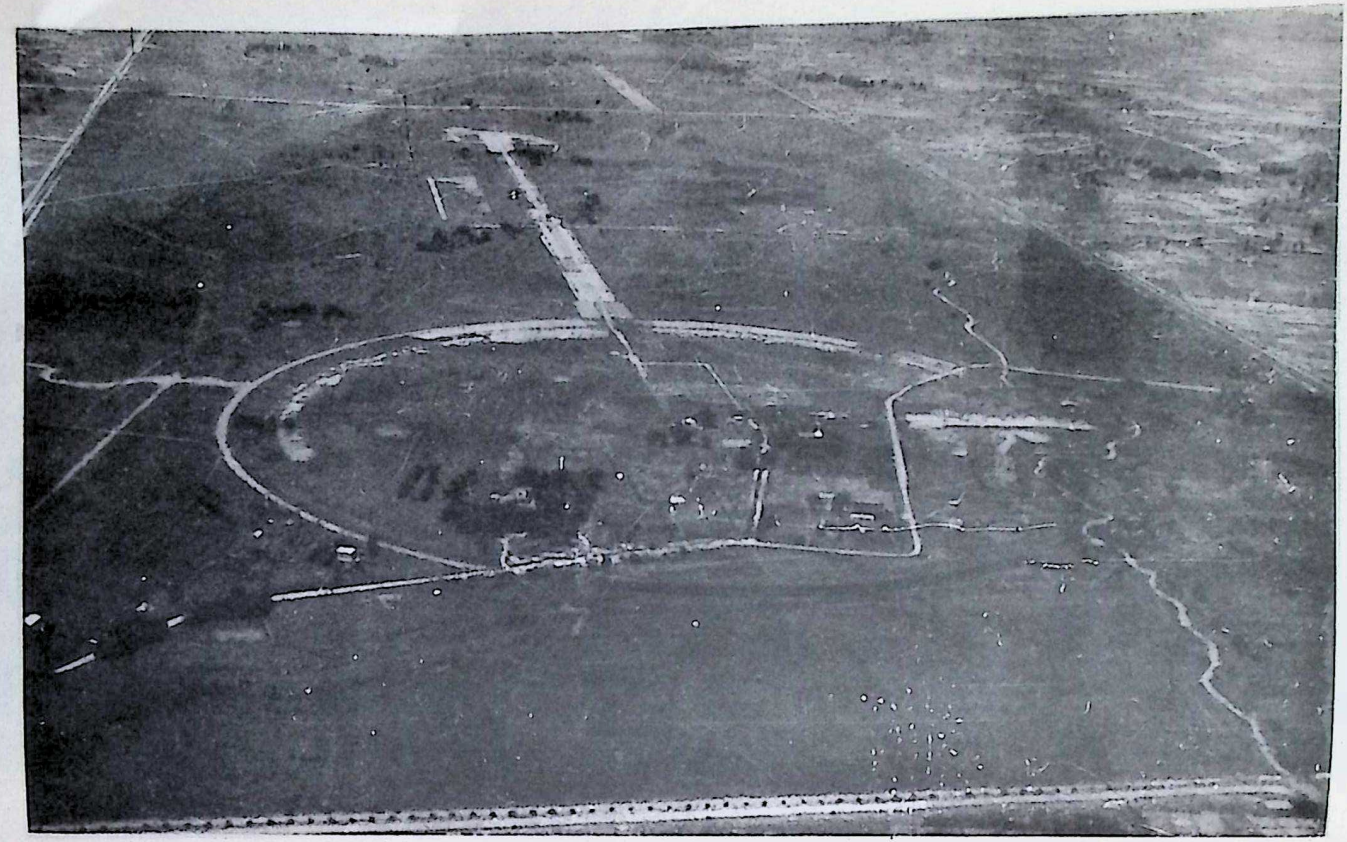
1.7.5. A report on tree plantation at Lumbini had been completed.

1.7.6. Various survey works including the preparation of a cadastral map and the survey of construction materials were completed.

Lumbini as a pilgrimage and a tourist center was one of the many issues which came under discussion between His Majesty late King Mahendra and U Thant, the late Secretary-General of the U.N., in April 1967, when the latter visited Nepal on an official invitation of His Majesty's Government.

In October 1967, Nepal formally requested for technical assistance from the United Nations for the development of Lumbini. Consequently a three-man United Nations Mission under the leadership of the late Professor S. Kobe visited various Buddhistic sites in India and Nepal especially Lumbini and Kapilvastu in Nepal from 10 December 1967 to 9 January 1968. The Mission made a comprehensive study to advise HMG of Nepal on the infrastructural requirements (transportation, water, energy, and adequate accommodation for the visitors) for the development of Lumbini; and various measures have been taken as a result of the Mission sent by the United Nations, the UNDP and the UNESCO. The Committee for the Development of Lumbini was formed in New York with thirteen nations (Afghanistan, Burma, Combodia, India, Indonesia, Japan, Laos, Malaysia, Pakistan, Singapore, Sri Lanka, and Thailand) as its members and the Permanent Representative of Nepal to the U.N. as its Chairman. The design of the Master Plan was entrusted to the world-renowned architect, Professor Kenzo Tange, by the Committee. The design was envisioned to reflect the idea of universality of the Buddha. As estimated in 1976 the total outlay of the Lumbini Development Project under the Master Plan, was approximately nineteen million U.S. dollars inclusive of the cost of the Master Plan design which was approximately 930,154 U.S. dollars. This does not include HMG's contribution for infrastructural works.

The Master Plan.



An areial view of Lumbini Master Plan site.

DESCRIPTION OF THE MASTER PLAN

2.1. Master Plan:

The Master Plan was finalised at the final meeting held at Tokyo in March 1978. The following steps were taken by the Committee before getting the Master Plan finalised:-

1. Fixation of various requirements of the project.
2. Archaeological works.
3. Tripartite meeting held in Kathmandu in March 1977.
4. Updating the field data, and
5. Other decisions of technical importance.

The Master Plan covers an area of three square miles with three zones each of one square mile (2.56 square kilometres). The three zones are as follows.

Zone I-Sacred Garden
Zone II-Monastic Zone
Zone III-New Lumbini Village

Sacred Garden:

The ultimate objective of the design here is to create an atmosphere of tranquility, universality, and clarity, consistent with the idea of the birth of the Buddha. Landscaping including plantation is expected to reflect this aim. All the structures would be designed and built to the highest standard.

Monastic Zone:

It is proposed that this enclave should have a site for a museum where the antiquities discovered during the archaeological excavations and other materials depicting the life of the Buddha are to be placed for exhibition. It would also have a group of shrines, monastries, and other places of worship to be constructed by individual states and institutions. The area is envisioned as diversity in styles in keeping with the free development and diversity of Buddhist sects, yet preserving an air of tranquility.

New Lumbini Village:

The New Lumbini Village will have to provide accommocation for both the tourists and the local service population. It is essential to make the village not just another tourist centre but an integral part of the whole Lumbini complex.

The site consists of the following four major areas.

A. Lumbini Centre & Cultural Centre,
B. Central Link,
C. Monastic Area,
D. Sacred Garden.

A. Lumbini Centre and Cultural Centre:

The area is situated in the northern one-third segment of the project. It stretches over 1.6 km in the north-south direction and 1.6 km to east-west direction. Its focal point is on the intersection of Lumbini-Kapilvastu (Taulihawa) Highway and the north-south axis originating from the Ashokan Pillar. It is the entry point of the project area, is the centre for tourism and administrative facilities of the Lumbini Garden, and is also the point of departure for pilgrimage to the Ashokan Pillar.

This complex consists of the following main components.

A.1 Lumbini Centre.
A.2 Cultural Centre
A.3 Pilgrim and Tourist Accommodation Zone
A.4 High School,
A.5 Roads & Landscaping

A.1 Lumbini Centre:

Bisected by the Lumbini-Kapilvastu Highway running across it, the Lumbini Centre consists of administrative facilities to the north and tourist facilities to the south.

The list of facilities in each of the wings is as follows:

- North Wing:- Administration Centre, Medical Centre, Tourist Information Centre.
- South Wing:- Police, P.T.T., Banks, Bus & Taxi Service, Restaurants.

Along the central axis of the complex is a 16m wide canal which forms a water supply network for the central link, its water depth is 65 cm. On either side of the canal is an 8m wide walkways with brick pavement. Along the walkways rows of colonnade are placed to enclose the space of the central area.

A.2 Cultural Centre:

The Cultural Centre extends to the east of the south pond which is in the southern part of the Lumbini Centre. The approach to the Centre is by way of the pedestrian path along the colonnade. Its main entrance area is directly accessible from the highway. Thus it can be used independently from the Lumbini Centre.

The facilities to be provided in this central area include the following:-

a. Museum
b. Audio-Visual Room
c. Laboratories
d. Library
e. Auditorium
f. Research Institution with accommodation for scholars.

A rectangular pond of 15m by 30m is situated at the centre of the garden.

A.3 Pilgrim and Tourist Accommodation:

Two zones of accommodation on both sides of the northern pond are planned. There is provision for cheap accommodation in the east and in the west accommodation is available for the middle class tourists. Besides, a camping area is provided for pilgrims of simple living.

A.4 High School:

The plot for high school is planned in the area between the branch road from the Asian Highway and the eastern perimeter road.

A.5 Roads and Landscaping:

The entire complex is directly accessible from Siddhartha-nagar (Bhairahawa) - Kapilvastu (Taulihawa) highway to its main reception area. Each of the facilities is also served by a net-work of service roads and parking lots which define the boundary of central facilities.

B.4 Meditation Areas:

Positioned on either side of the Central Link, with access from the walkways are two meditation areas.

C. Monastic Area:

Monastic area is situated in the forest area on either side of the Central Link. Total number of monastic plots is 41 of different sizes, 30 nos of 80m x 80m, 9 nos of 120m x 120m, and 2 nos of 160m x 160m.

C.1 Monastic Enclave:

The Monastic Area is organised by an extension system based on modular units of different dimensions.

C.2 Monastic Plaza:

At the centre of each of the Monastic Areas, a circular or semicircular open space with stepped-up platform is provided. This space symbolizes the domain of each of the Monastic Areas.

D. Sacred Garden Area

Only the historical and archaeologically authenticated remains will be preserved and all the modern structures existing in this area are to be removed from the sacred area.

The entire sacred area consists of parallel roads running along 80m. grids either north-south or east-west directions and will be used as service roads. Possible areas of archaeological discovery are widely dispersed over the whole area. However as high potential areas as defined by previous surveys are restricted for development, the construction of roads or levee will not vitiate the significance of archaeological remains.

Inside the levee link, an excavated pond area with low water level is placed to facilitate drainage through the excavation area. On the top of the levee links is 4m wide circut gravel roads.

Major landscaping elements of the area consist of engineering elements such as levee link and boundary works along the roads as well as of architecturally treated mound works, the colonnades, and pond areas, together with flower beds, hedges, trees, etc.

B. Central Link:

Central link constitutes a public circulation corridor connecting the Lumbini centre in the north and the sacred garden in the south, its total length being 1464m and constant width 64m.

B.1 Lumbini Squares 1 and 2:

The Lumbini squares 1 and 2 are gateways to the monastic areas, each is marked by a pair of symbolic pavilions with water foundations. These large squares are provided to break the monotony of a long pedestrian path.

B.2 Canal:

Along the central axis of the link is situated the central canal with a width of 16m and a depth of 1.25m. The function of the canal is not only to have landscape effects but also to create a cool environment for the pedestrians. It can also be used to reach the Sacred Garden by boat. This will be helpful particularly to old and disabled pilgrims.

B.3 Planting:

Both sides of the Central Link are defined by the forest area. To sustain the vista from the Central Link selected varieties of ornamental and decorative trees should be planted.

IMPORTANT VISITORS

The Committee has continued to receive and entertain the distinguished guests who have visited Nepal and shown interest in helping the Lumbini Development Project from time to time.

The Committee has acquainted and helped them to see things for themselves. In this connexion this office has received the following distinguished and honourable guests. Their Majesties the King and Queen, Her Majesty the Queen Mother, Her late Majesty the Junior Queen Grand Mother, Their Royal Highness Prince Gyanendra and Princess Komal, Their Royal Highness Prince Dhirendra and Princess Presksha.

Sri Lankan President H.E.J.R. Jayawardene and Mrs. Jayawardene visited Lord Buddha's birth place and Kapilvastu.

The former Secretary General and Mrs Kurt Waldhiem visited Lumbini.

Hon'ble Prime Minister & Ministers and other high ranking officials of His Majesty's Government of Nepal have visited Lumbini often.

Mr. Okuda, the then Japanese Deputy Minister for parliamentary affairs and his associates and also the Chairman and director of the International Monetary Fund who visited Lumbini were received warmly. Also visitors were UN officials H. Gotzman, UNDP Representatives Mr. Kulesa, John B. Melford, Deputy Representative J. Rahim & Moon Sup So, Ex-Burmese Prime Minister, Ex-Thai PM Foreign Minister & other distinguished guests, two Dowager Queens of Bhutan & Princess of Bhutan, the Bishop of Choge Order of South Korea, His Holiness Dalai Lama, other distinguished Bhikkus of All Japan Buddhists Federation visited.

Executive Director of United States - Lumbini Development Committee, Mr. Karl G. Springer Calling on Prime Minister Lokendra Bahadur Chand at Kathmandu on Oct. 22, 1983.

IMPLEMENTATION STATUS

The current status of the implementation phase of the project is described below.

Construction of Infrastructure

The construction of all the necessary infrastructures in the Master Plan is the responsibility of His Majesty's Government of Nepal. His Majesty's Government has built several infrastructures which are as follows:

1. Land Acquisition

Out of total land of 3 square miles (about 1150 Bigha/770 ha) necessary for the Master Plan, 1120 Bigha (about 750 ha) of land has been compensated for at the cost of Rs. 8,022,660.00 by the end of July 1983.

2. Periphery Road

Out of the total 12.8 KM periphery road, 8.4 KM has been built at the cost of Rs. 2,401,700.00

3. Circular Canal and Leeve

To facilitate and save the archaeological remains from flood a circular canal and levee ring has been created as per the Master Plan.

4. Brick Factory

The establishment of brick factory is underway, which is expected to be completed by early next year.

5. Archaeological Excavation, Conservation and Preservation

In an around Maya Devi Temple the excavation, conservation and preservation works are in progress.

6. Drainage

A 5.6 KM long drainage canal has been built to save the project area from flood.

7. Lumbini - Bhairahawa Road

20 KM all weather road linking Bhairahawa with Lumbini has been built at the cost of Rs. 37,544,000.00

8. Bhairahawa Airport Extension

To facilitate receiving bigger aircrafts, the Bhairahawa Airport has been extended, the airport now has a night landing facilities. The cost involved is Rs. 8,433,400.00.

9. Artisan Well

Out of three artisan wells one well of 10 inch diameter has been dug as per the Master Plan. A second deep tube-well of 14 x 4" diameter is in the process of being dug.

10. Electrification

Electrification of Lumbini is in progress, however, a temporary electrical line has been provided.

11. Staff Quarter and Guest House

Several staff quarters, a store and a guest house have been built.

12. Afforestation

620,000 saplings of forest and fruit trees have been planted in an area of 440 hectares. A separate nursery has also been established.

Implementation

After sufficient amount of inputs from Kenzo Tange & Urtec Inc. and the local Nepalese consulting firms the necessary documents for the launching of the Master Plan are ready. The implementation of the Master Plan has been initiated and the following works are being undertaken:

a. Pilgrim Accommodation building is being constructed with the generous help from the Government of Sri Lanka.

b. The construction of circular levee work is being executed from the general fund.

c. The Central Canal work has been started through the 'food for work' scheme of World Food Programme.

And also the following projects are to be implemented in the very near future.

a. Museum - The Government of India will donate 2.1 million US Dollars for its construction.

b. International Library - The Reiyukai of Japan has already remitted two instalments for the construction but because of delay in foundation design it could not be started earlier. Now that all the technical problems have been solved, the said building will be constructed in the very near future.

c. Symbolic Pavilion would be constructed from the general fund.

d. The High School complex will be constructed during this fiscal year 1984-85.

The estimated cost of implementing the Master Plan is Rs. 867 million in 1983. It must be noted however that this does not include the construction

of 41 monasteries. The monasteries to be built by different countries are to be constructed according to their own design and style. It is estimated that around Rs. 420 million will be spent on this part of the construction.

As it has been also reflected in the Master Plan the implementation will be completed within seven years from the date of execution. Thus the target is to complete the project in the year 1990.

LUMBINI DEVELOPMENT COMMITTEE

Statement of Accounts for the period
Ausust 1971 to July 16, 1983

Balance Sheet as at 16th July 1983

Capital Fund	Note	Rs.	Represented by	Note	Rs.
Surplus of Income Over Expenditure		1,23,73,934.86	Cash at Bank		1,08,43,934.86
			Debtors		15,30,000.00
	Rs.	1,23,73,934.86			1,23,73,934.86

Statement of Income & Expenditure for the period August 1971 to 16th July 1983

	Note	Rs.		Note	Rs.
Bank Commission		3,890.30	Donations Received	1	91,28,867.11
			Bank Interest Received		32,48,958.05
					1,23,77,825.16
Surplus of Income Over Expenditure		1,23,73,934.86			
	Rs.	1,23,77,825.16		Rs.	1,23,77,825.16

Committed Funds:

a. The Reiyukai Buddhist Sect of Japan has committed to contribute an amount of US $ 1,740,000 for the implementation of the cultural centre and donated US $ 125,000 on instalment from the total commitment.

b. H.E. the President of Sri Lanka has committed to donate 10 million Sri Lankan Rupees for the construction of the Pilgrim Accommodation.

c. The Government of India has committed to donate US $ 2.1 million for the construction of a museum.

NATIONAL AND INTERNATIONAL LUMBINI DEVELOPMENT COMMITTEES

National Level Lumbini Development Committees have been constituted in the Republic of Korea, Japan, Sri Lanka, and Thailand. National Level Lumbini Development Committees are in the final stage of constitution in India and Bhutan.

These National Level Lumbini Development Committees will launch fund-raising campaigns at home and abroad. It is hoped that Buddhist countries, nations with Buddhist traditions, other friendly countries, and many institutions and individuals interested in preserving this important centre of Buddhism will give substantial support to this project, in cash, kind or working support.

For information on arranging for donations and contributions please write to:

Lumbini Development Committee
His Majesty's Government of Nepal
Tripureswar-Teku, Kathmandu 7101,
Nepal.

All donations should be sent by Bank Drafts, International Money Order to the address given above. Official receipts will be issued by LDC, Nepal for all donations received.

For further information please contact:

1. Committee for the Development of Lumbini
   C/O Permanent Mission of the Kingdom of
   Nepal to the United Nations.
   711 Third Avenue, (Room 1806)
   New York, N.Y. 10017
   USA

2. United Nations Lumbini Development, Korea
   Committee,
   P.O. Box K.W.M. 1308
   Seoul, Republic of Korea

3. United Nations Lumbini Development Thai
   Committee C/O W.F.B. Headquarters
   33 Sukhumvit Road, Bankgok, Thailand.

4. Sri Lanka National Committee for the
   Development of Lumbini
   C/O Ministry of Cultural Affairs
   212 Buddhaloka Mawatha
   Colombo 7, Sri Lanka.

5. National Committees for the Development of
   Lumbini in the U.S.A. and Canada.
   1345 Spruce Street
   Boulder, Co. 80302
   U.S.A.

National Committee has been formed in the United States and is being formed in Canada to assist in fund raising for the site of nativity of Lord Buddha.

LIST OF PUBLICATIONS

The Committee has published several booklets and brochures in English and Nepali and distributed the badges of the Buddha.

The following is the list of publications in English and Nepali:

1. Lumbini Aide Memoire.
2. Foreword of U Thant.
3. The location of Kapilvastu.
4. A Final Outline Design for Lumbini.
5. Lumbini: The Birthplace of the Buddha.
6. Lumbini: The Birthplace of the Buddha (in Nepali)
7. Lumbini Development Project - 1976/77/78.
8. Archaeological Activities in Lumbini - 1976/77/78.
9. The location of Kapilvastu and Archaeological Excavation 1972-76.

EXTRACT OF THE FORMATION ORDER OF LUMBINI DEVELOPMENT COMMITTEE ISSUED BY HIS MAJESTY'S GOVERNMENT OF NEPAL ON NEPAL GAZETTE PART III VOL. 26 BAISHAK 2033 (26 APRIL 1976)

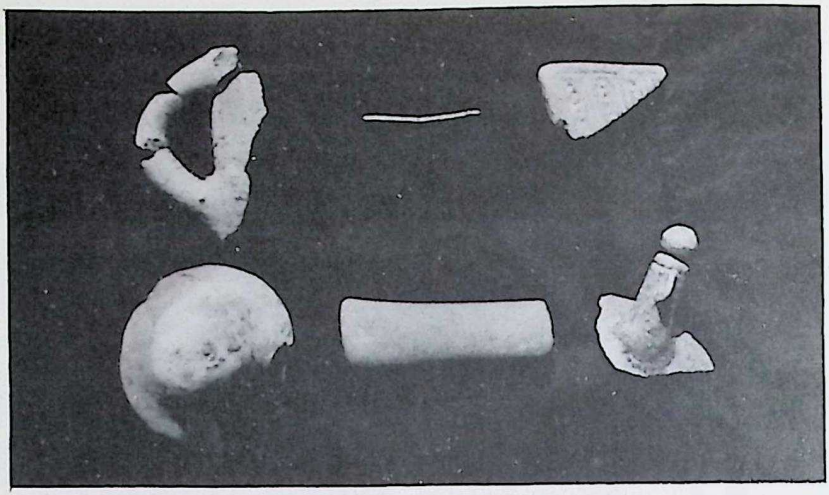
Board of Office Bearers

a.	Mr. Loke Darshan Bajracharya	-	Chairman
b.	Zonal Commissioner, Lumbini Zone	-	Vice-Chairman
c.	Representative, Ministry of Works & Transport	-	Member
d.	Representative, Ministry of Foreign Affairs	-	Member
e.	Representative, Ministry of Finance	-	Member
f.	Director General, Department of Tourism	-	Member
g.	Director, Department of Archaeology	-	Member
h.	Chairman, Rupandehi District Panchayat	-	Member
i.	Ven. Amritanand Mahasthabir	-	Member
j.	Ven. Chhechu Kushyo Lama	-	Member
k.	Chairman, Kapilvastu District Panchayat	-	Member
l.	Chief Engineer, Department of Housing Building & Physical Planning	-	Member-Secretary

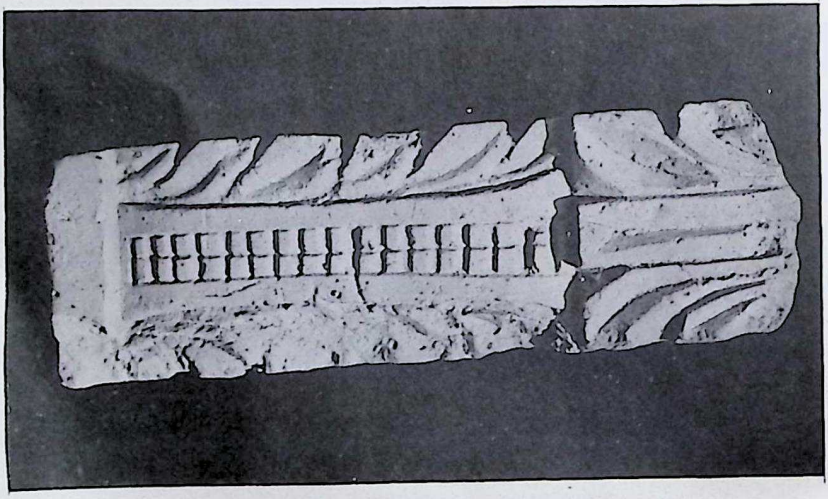
LUMBINI ARCHAEOLOGICAL PROGRESS REPORT

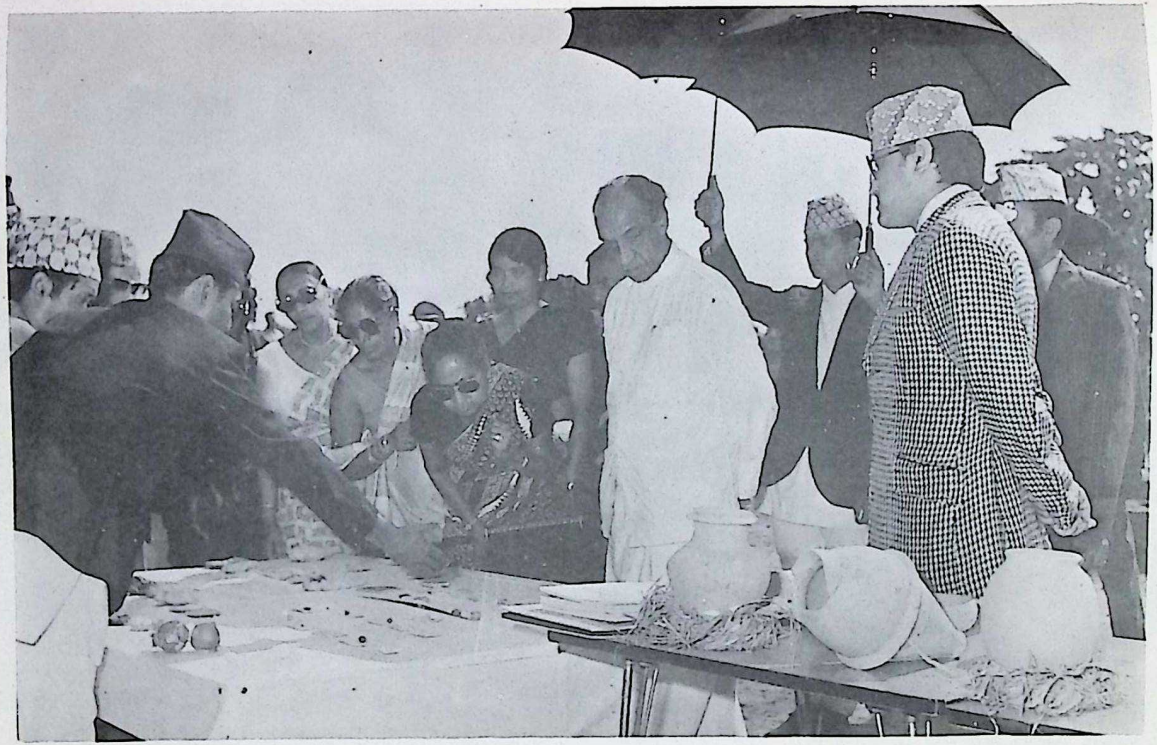
As per the decision of Special meeting on archaeology held on 22-24 Sept., 1981 the archaeological project has carried out excavation work at Lumbini. During the excavation work, new Vihar (Monastry) built in different times has been found at the south-east of Mayadevi Temple. At the central part of Vihara, an ancient stupa of 6 feet. diameter was found from the excavation. (Among the important bodies excavated there are revelling brick of Buddha descending from heaven. Razor Sharpener made of Sand stone, TC Flesh Rubber, Copper Antimony rod, conduit of Terracotta Head of Kushan period etc.).

Production of bricks of the same old size for the renovation of recently excavated Vihara is being considered. After the production of the bricks, the excavated *Vihara* will be renovated to the original shape.



Antiquities found during the excavation in monastry (South of Maua Devi Temple).





His Majesty King Birendra Bir Bikram Shah Dev & President of Sri-Lanka, H.E. J.R. Jayawardene inspecting the important antiquities found from the excavation at Kapilvastu (Tilaurakot).

THE EXCAVATION AND CONSERVATION OF THE PALACIAI EASTERN GATE WAY COMPLEX AT KAPILVASTU - 2037 (1981-82)

This year's main aim was to check further extension of the Eastern Gateway complex at Kapilvastu and to repair those structures which were found from last year's excavation. After the removal of the balks, the ground was levelled. The structures then repaired were - the Gateway pillars and walls and the ten feet broad defence wall. On the South and the North, both the Bastions and the small doorway were also repaired. The Moat which is expected to be found on the east is to be excavated.

The Eastern Gateway was first excavated by Mr. P.C. Mukherjee in the year 1899. Mr Mukherjee had for the first time pin-pointed that Tilaurakot was the lost Kapilvastu city and the capital of the Sakya republic. The Eastern Gate subsequently filled-up with mud and was completely lost. Except in the reports of Mr. Mukherjee no trace of the Gateway could be found at the site of Tilaurakot. Even Mrs. Debala Mitra was unable to trace it. This Gateway was very important for the identity of the site and there was also religious sentiment attached to it. Lord Buddha had left his wordly life and home from this very Gateway. This was later on called 'Mahabhiniskraman Dwar'. It has already been mentioned that this gate had already been excavated by Mr. Mukherjee. The number of antiquities found from this place is less than the western Gateway area. Still nearly one hundred antiquities have been found. Among them the objects are - TC human and animal figurines, Coins, Beads, Bangles, Cart wheels and painted Gray ware Northern Black Polished ware pieces. Mention can be made about one seal and a sealing, both having

inscriptions. The seal nearly circular in shape has a Buddha chakra (Wheel, also called Dharma-Chakra) over a three legged pedestal with the inscription NEGAME. The three letters are in the Brahmi Script of 2nd century B.C., and means a guild (possibility a city business organization). The other inscribed sealing belongs to Kushan period. There is a standing figure may be of a Greek-King or God with the inscription (dated 1st-2nd cent A.D.) below the standing figure arranged in horizontal lines. The inscription has not yet been deciphered.

Items found from the excavations this year are nineteen feet road, pillars of three pair of wooden gates, one doorway for the pedestrians, ten feet broad palacial city wall, bastions on both the sides of the Gate and a house with three rooms belonging to the Kushan period. The excavated portion of last year (1980-81), has been repaired with cement 1 part+ lime 1 part + 4 part sand + Surkhi (brick-powder). The Kusum trees which had germinated over the defence walls on the South & North were cut and removed. The lower portion along with the roots which were remaining have been cut and also removed. The depressions have been filled-up with bricks and mortars.

The aim of this year's excavation is to check the extension of the eastern gateway outside the palacial walls and to locate the moat on the east. The drawings are also to be done and the repair of the structures have also to be carried out.

It is to be noted that Tilaurakot is one of the most important site among the sites existing on the South of the Ganges and the plain of the Himalayas. At or near Tilaurakot all those elements and sites narrated by the famous Chinese travellers, Fa-Hain and Huen-Tsang have been already found. The site is close to the Himalayas, on the bank of Banganga (Bhagirathi), near the Sala forest, nearly twenty

miles west of Lumbini and the large city with different phases of defence walls and moat has been found. The site can be safely dated between 800 B.C. to 200 A.D. Two palacial gates - Eastern as well as Western, the Asita stupa within the city ruins, the Stupa on the east of the Eastern gate, Twin stupas on the north, the Hasti Garta and the Stupa at Derwa Village (half kilometre on the south) have been located. At layer (8) circa 600-500 B.C.) the burning evicence of the city has been found from the whole site. As narrated by the Chinese travellers the city-life ends at Tilaurakot after 200 A.D. The existence of Krakuchhanda and Konakmuni Asokan Pillars at Gotihawa and Nigalisagar, the Relic stupas of the Sakya warriers at Sagarahawa, the Mahavan vihar at the same place, the Nigrodhagrov Vihar and the stupa at Taulihawa (Ananda-baga area), the arrow well found on the Kapilvastu-Lumbini road at Dharmapaniya etc ends the dispute about the location of Kapilvastu. This can not be any other site than Tilaurakot, situated in the centre of the above mentioned sites.

The below mentioned points refute the identity of Piprahawa at Kapilvastu.

1. Piprahawa is only nine miles south-west of Lumbini whereas, Huen-Tsang puts it at twenty or twenty-two miles (110 to 120 li) on the west of Lumbini.

2. At Piprahawa a stupa and few monasteries have been found. There is no evicence of city civilization whereas at Tilaurakot city roads, shop platforms black-smith's workshop, varieties of water systems (water Jars, Ring-Wells, Bricks-wells, water storage tanks made of bricks inside the house and near the road) civil structures etc, have been found.

3. The stupa of Piprahawa is not earlier than the third century B.C. It can be said on the basis

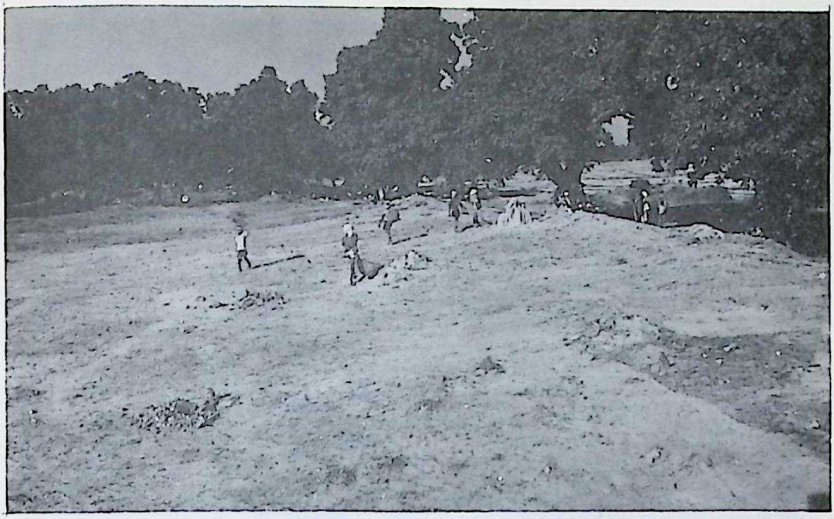
of Mr. Peppe's casket inscription (according to Dr. D.C. Sircar the inscription cannot be dated earlier than 3rd cent. B.C.) that the use of burnt bricks in the lowest level from where Mr. K.M. Srivastava claims to have found the earlier casket prove the site to that very period. It is well known that the date of earliest use of kiln-burnt-brick is 300 B.C. only.

4. There are no city-walls or Moat around Piprahawa or Ganwaria like Tilaurakot. For a capital city of any country it was very necessary in those days to have defence walls.

5. Piprahawa is not close to the mountains or Sal Forest.

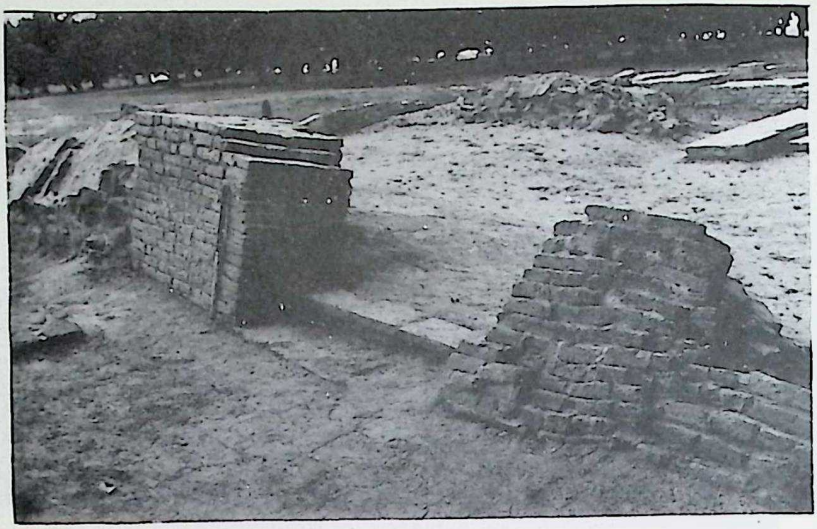
6. Both the Chinese travellers mention about the Parinirwan stupas of Krakuchhanda and Konakamuni Buddha as well as the Parinirvan Stupa of Sakyamuni at Ramagrama but they have not mentioned about the Parinirvan stupa of Buddha at Kapilvastu.

7. The fourty sealings and a pot inscription (dated 2nd cent A.D.) found from Piprahawa reading - *"Om Devaputra Vihara Kapilvastu Bhikku Sanghasa"* and *"Maha Kapilvastu Bhikku Sanghasa"* simply denote that the Vihara at Piprahawa was made by Devaputra (which was the viruda of Kushan Kings) and was a sister organization of the Kapilvastu Vihar. (Most probably the Nyagrodharam made to receive Lord Buddha at Kapilvastu during his first visit after the attainment of Bodhihood by his father Suddhodan).

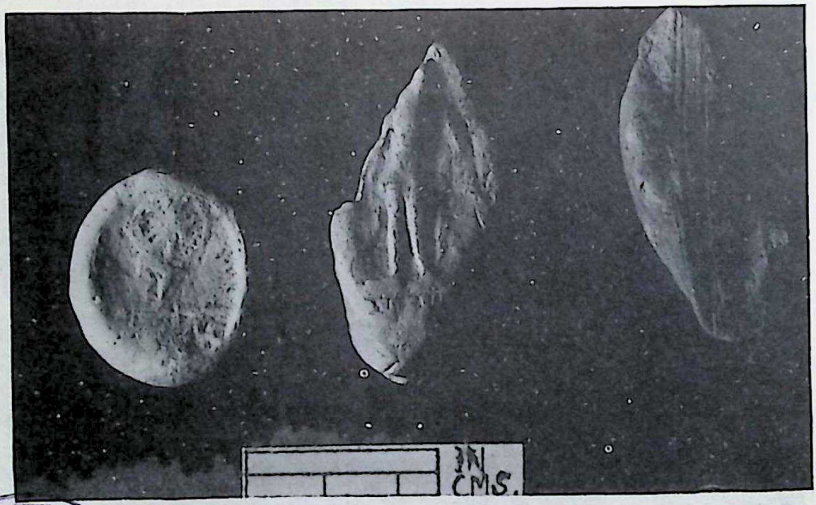


1. *Eastern Gateway before archaeological excavations.*

2. *General view of the Eastern Gateway with the defence Walls, Bastions and Pillars--visible in the photograph.*



View of a Pedestrian Road inside the Palacial Compound.



The Seals and Sealings found from the Eastern Cateway Area with Dharma-Chakra (Wheel of Law) - Buddha symbol.

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